liberty and shield us when parents are angry. We like them and willingly do odd bits of work for them. But others are different. They always have a frown on their faces. At the slightest pretext they are annoyed. We do their work too, but very grudgingly. We make faces behind their backs.' The same applies to aunts. Cousins should be regarded as brothers and sisters, and in a joint family they are certainly treated as such. It naturally follows from this that one should treat one's nephews and nieces as one's own children. While this is found to be rather difficult in actual practice, any favouritism and partiality to one's own children to the exclusion of the brother's children is a fruitful cause of dissension within the family.

### RELATIONS OUTSIDE THE FAMILY

Affinal relatives do not maintain close contacts. They meet only on ceremonial and ritual occasions and in such meetings follow the mode of correct behaviour prescribed by tradition. A man will show respect and touch the feet of both his father-in-law and mother-in-law, but his relations with them would always be of a formal nature and would rarely be characterized by intimacy or emotional attachment. Similarly, between the respective parents-in-law of a husband and wife, the relations are rather formal. When they do meet on ceremonial occasions or visit one another, they try to be polite and consciously avoid controversial issues which may cause unpleasantness. If the father of a girl is compelled to intervene on behalf of his daughter who finds life rather difficult in her husband's home, he will exercise considerable tact and refer to the matter in a roundabout way. Amicable settlement is preferred, and all possible efforts are made to avoid a show-down.

Outside the family circle the relations between a person and his or her mother's brother are of special significance. As cross-cousin marriages are preferred in the community, a boy expects to get his wife from his maternal uncle's home, and a girl feels that she may have to go there as a daughter-in-law. With the younger brothers and sisters of his wife a man would have joking relations, and would frequently exercise the privilege of familiarity permitted to him by custom. Other relatives such as maternal grandfather and maternal grandmother are so distant, and contacts with them so rare, that there are no traditional norms regarding them.

1: Dube E-5 (1951-52) 1955 AW17 Telugu AW17



602 However, in dealing with such relatives who are outside the family circle, one must observe the prescribed etiquette. They must be invited on all ceremonial occasions, and when they arrive they must be 'received well'. At the ceremony itself they should be given a place of honour befitting their age and relationship status. The relationship entitles them to hospitality, and according to the 'resources and capacity' of the family they should be well looked after when they are staying as guests. It is customary to cook special dishes in honour of such guests, and the choicest share of what is prepared is invariably given to them. Due attention should be given to their comforts for the entire period of their stay as guests in the house.

582 605 Among Muslims, besides cross-cousin marriage, marriage between parallel cousins is permitted and indeed encouraged. As a consequence of this the pattern of inter-personal relations between the children of two brothers is somewhat different from that described for the whole community. Cousins of opposite sexes spend their childhood together with each other playing and behaving as brother and sister. At the age of eight or nine an effort is made to segregate them, but this segregation is neither strict nor complete, and they continue to meet, and if they like they can find opportunities to talk with each other. But when formal negotiations for marriage are opened, it is expected that the girl will start observing *purdah* and start veiling herself. From this time onwards the cousins should not have any direct contact. If the cousins are not to be married, they can continue as before. The correct mode of behaviour for them would be to regard each other as brother and sister.